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THE ORIGINAL KU KLUX KLAN
AND ITS SUCCESSOR

A Paper

Read at Stated Meeting of the

MILITARY ORDER OF THE LOYAL LEGION OF
THE UNITED STATES

COMMANDERY OF THE STATE OF ILLINOIS

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By

COMPANION

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THE ORIGINAL KU KLUX KLAN AND ITS SUCCESSOR

Fifty-six years ago the War of the Rebellion, or the War for the preservation of the Union, closed its four years of slaughter and destruction. It has been said that no correct history of those eventful years can be written while those who participated are alive. Differences of opinion and differences of interpretation will abide.

In recent years there seems to be a purpose to rewrite the history of the Civil War with a deeply partisan bias in favor of the South. When the war closed in 1865 it found the South suffering much, because within its borders most of the battles had been fought, and of necessity the regions associated with the marching of the armies and the fighting, had much of the ruin and desolation associated with war.

It is part of the glory of our country that the victorious government, with unparalleled magnanimity dealt so generously with those who took up arms and forced the war to destroy the Union. There was no hanging or banishing the leaders and no confiscation of property, but there was complete amnesty and full restoration of political rights. Slavery was destroyed as a result of the war, and it left in the South a large proportion of the white people chagrined and bitter over their defeat. As time has gone by, many of them do not hesitate to say that they are glad that the Union was preserved and that the slaves were freed. One of the most notorious of Southern fire-eaters was U. S. Senator Ben Tillman, known as "Pitchfork Ben," of South Carolina. Shortly before his death he spoke these words in the Senate: "I never believed it possible that I could do it, but slowly and by degrees I have come to think that it was best for all concerned that the South was defeated and for me to say it is a marvel to myself. Slavery was a curse which had to be destroyed ere the South and the North and the world could advance." A minority, however, have determined to try to create a sentiment that "the cause for which the South fought was eternally right."

Our Companion, Col. W. G. Bentley, in his striking address "Under the Searchlight," says: "Certain leaders entered upon the campaign of education to show the 'justice of their



cause' and the injustice of the National Government." In face of Abraham Lincoln's Christian spirit which found true expression in his saying "with malice toward none and charity for all," and Gen. Grant's generous treatment of the conquered at Appomattox, there has been an expressed purpose to show that "Reconstruction in the broken South was cruel beyond anything modern history has known."

Emancipation left more than 3,000,000 of the colored people residents of the South. In the days of slavery the two races could dwell together in peace because of the absolute subjection of the Negro as a chattel. Freedom brought new relations and new problems. The Reconstruction period had many dreadful and shameful chapters. It is not true, however, that the people of the North through their officials sought to be revenged upon the conquered people and to deprive them of their rights. There were many Northern people who sympathized with the South before, during and after the war and they had organizations that were at times a serious menace to the Union cause. The people who loved the Union and gave their fathers and sons and fortunes to preserve it, naturally rejoiced at the end of the horrors of war, but they had no purpose to seek revenge. The evils of the Reconstruction period were not from the deliberate purpose of the triumphant nation. Honest efforts were made to readjust the affairs of the secession states. If Abraham Lincoln had been allowed to continue as the Chief Magistrate of the nation some of the evils and conflicts might have been avoided.

Many students of the period believe that if the leading whites of the South had tried with sincerity and patience to give the lately freed slaves their new rights guaranteed by the Constitution they could have saved this ignorant people from the unscrupulous adventurers who used the Negro only for power and money.

The leaders whose fortunes had been built up by the unpaid work of their slaves, and whose families had been supported and cared for, while their masters were seeking to rivet more securely the fetters that enslaved them, could have led their former slaves and continued their friendly relations.

In the bitterness of their defeat they refused to use moral force to uplift and make the most of the unfortunate race whose presence here was brought about by the white people only.

The nation owed a duty to the freedmen. They were entitled to protection and care, and so for this purpose, by con-

stitutional amendments and by legislation, provision was made to secure their rights. The ex-slaveholding leaders refused to help in the work of giving the colored citizens their rights, but used many forms of brute force to retain white supremacy.

As soon as these ex-Confederate leaders had political power restored to them in their states they immediately passed laws reducing the Negroes to practical slavery. The black codes of slavery days were re-enacted. Men were to be sold for the crime of being out of work. These reactionary measures forced the party in power to devise measures to secure the liberty of the freedmen.

The giving the negro the right of suffrage was not done as a matter of revenge, but was a sincere purpose on the part of most of the white leaders to give the black man a right to the privileges of citizenship. It may have been a mistake, but a more serious mistake was withholding from this ignorant race education and the training that would come from the exercising of civil and political rights.

At the close of the war many Northern soldiers were attracted by the Southern climate and decided to settle there and build up homes. They had no plans against the people of that section. Efforts were made by many of the best people of the North to help the Negro. There was no purpose to put him above the white. Schools were founded by the Freedmen's Bureau and by missionary societies. All of such efforts were distasteful to the Southern leaders, and they would not look favorably upon anything undertaken by "Yankees." If the ex-slaveholders had desired peaceful methods, and had wished to do real justice to the Negro they could have done so by kindly dealing and the spirit of helpfulness. Instead of welcoming bona fide settlers who had no other purpose than to be helpful citizens and establish their homes and their business, they treated them with suspicion and refused to join with unselfish white people who wanted to help rebuild the country wasted by the war. In many cases these new settlers were so subject to suspicion and abuse that they gave up their property at great loss and returned to the North. In cases of many who tried to remain, they were subject to petty persecution and even to violence that resulted in burning of their homes and even in loss of their lives.

Teachers in Negro schools who had nothing but the best purposes, were treated as social pariahs, schoolhouses were burned, some teachers lost their lives, and many others fled from peril.

As a result of their failure to use these early opportunities to give the Negro a chance and also to seek their own best interests, new and extreme legislation was enacted, and then came the sad Reconstruction days, when "carpetbaggers" used the ignorant negro as a means to get power and gain.

The South determined to sacrifice everything rather than allow the ex-slaves a reasonable exercise of their rights and liberties, and they helped to bring upon themselves the dark days of anarchy and robbery. A prominent advocate of the rights of the Negro wrote: "The memory of those frightful carpetbag days still haunts the South and stands today as the most persuasive arguments against the extension of negro suffrage. * * * Had the Southern whites themselves undertaken patiently and courageously the political leadership of the colored people instead of sulking in their tents like the Homeric Achilles and leaving them a prey to the unscrupulous adventurers who swarmed from the North like vultures, the story of this epoch of Negro domination would have been far different."

A Negro finely educated, and standing high among the leaders of his race, writes about these sad times as follows:

"During those dark years the blacks were much more sinned against than sinning. They were sinned against by their white leaders who, in the main, used them to advance their personal and party interest and who employed the positions they thus gained to steal the people's money to enrich themselves at the expense of the states. There were colored leaders who followed closely in the footsteps of the white leaders in perverting public trusts to corrupt ends, but the chief malefactors, the biggest scoundrels, were members of the white race. In these circumstances the blacks were the helpless victims of the misrule of their own leaders and of the organized lawlessness of the Southern whites. * * * Nor did they get any training in personal and civic righteousness from their own leaders of either race. For these leaders initiated them promptly by the power of example, into the great and flourishing American art and industry of graft."

In connection with the troubles of the Reconstruction days a number of secret societies were formed, among them the "Knights of the White Camellia," the "Pale Faces," the "Constitutional Union Guards," the "White Brotherhood." With similar purpose, but in the end supplanting all the rest, there came into existence the "Ku Klux Klan," an "Invisible Empire of the South."

Its original organization was in the village of Pulaski, Tenn., and its first purpose was simply as a club for associa-

tion and amusement. It was soon discovered that by means of the secrecy of their society, the mysteries as to the times and places of their meetings, their disguises and parades when their companies rode out in the night with their white masks and tall cardboard hats; and men and horses sheeted in ghostly covering, and with horses' feet muffled so that they could move in almost complete silence, they became a source of terror, especially to the ignorant and superstitious negroes. It was soon recognized as a new machine for political power. The organization multiplied in a number of states and became a great source of lawlessness, outrage and terrorism. In the published plans of the Klan they declared their purposes to be "to protect the people from indignities and wrongs, to succor the suffering, particularly the families of dead Confederate soldiers, to enforce what they chose to recognize as the real laws of the states."

They also audaciously added "to defend the Constitution of the United States and all laws in conformity thereto."

Such an unlicensed power could not be kept in control, and it inaugurated a reign of terror in many parts of the South.

The distinguished Negro from whom we have already quoted, said: "When Congress intervened by its reconstruction measures to defeat the reactionary program of the South, there swept over that section a crime-storm of devastating fury. The old master class organized their purpose in respect to the Negro and their hatred of everything Northern into a secret society known as the "Ku Klux Klan," which was nothing else than a gigantic conspiracy for the commission of crime. Lawlessness and violence filled the land and terror stalked abroad by day and night. The Ku Klux Klan burned and murdered by day and it burned and murdered by night. The Southern states had actually relapsed into barbarism. During that period a new generation was conceived and born to the South of both races that was literally conceived in lawlessness and born into crime producing conditions. Lawlessness was its inheritance and the red splotch of violence its birthmark. * * * To the carpetbag governments belongs, however, the introduction into the South for the first time the Public School, with the right of each child in the state, regardless of race and color, to an education at the hands of the state."

Woodrow Wilson, in his "History of the American People," leans very strongly in favor of his native and beloved South. He has little to say as to the wrong of slavery or its terrible mischief breeding influence upon the American Republic.

As to the sins of the carpetbagger he is eloquent, but expressed little appreciation of the anti-slavery spirit.

Mr. Wilson, however, felt the compulsion to denounce the Ku Klux Klan while giving some apologies for some of its work.

He said "it became the chief object of the night-riding comrades to silence or drive from the country the principal mischief makers of the reconstruction regime, whether white or black."

In carrying out their plans violence was their favorite method and Mr. Wilson says "houses were surrounded in the night and burned and the inmates shot as they fled, as in the dreadful days of border warfare. Men were dragged from their houses and tarred and feathered. Some who defied the vigilant visitors came mysteriously to some sudden death." He also said that the Ku Klux made no nice discrimination in favor of the men and women who came solely and unselfishly to help the Negro, and charged that those who came upon an errand of mercy and humanity had bitter thoughts toward the white people.

Mr. Wilson summed up the work of the Klan in these words, "brutal crimes were committed; the innocent suffered with the guilty, a reign of terror was brought on and society was infinitely more disturbed than defended."

James Ford Rhodes has written the "History of the United States—1850 to 1877."

Prof. Dodd, of the University of Chicago, and an open sympathizer with the South, acclaims Mr. Rhodes as the great historian of our day. It seems to me that Mr. Rhodes has large sympathy with the South. He gives considerable space to the "Ku Klux Klan," and says, "its object was to intimidate the negroes from voting, to terrify them into good behavior and make them amenable in the matter of industry to the whites."

He says, also, when the Negroes realized that they owed their freedom to the North and it was evident that their former masters as a mass had no sympathy with any of their ambitions, it was natural that they went with the carpet-baggers.

In the reports of the racial conflicts in almost all cases the results showed that Negroes alone were killed and wounded.

Many Southern reports of outrages held the Negroes and carpetbaggers alone responsible. Mr. Godkin, editor of the *Nation*, ridiculed these Southern versions of the outrages, by paraphrasing Artemus Ward's account of a fearful thrash-

ing he once administered to a very powerful antagonist, with whom he grappled at a railroad station.

"According to Mr. Ward he grappled with his antagonist and violently dashed him to the ground, himself underneath; then he got his enemy's hand firmly twisted in his hair. The foe still showing some signs of activity, Mr. Ward inserted a piece of his cheek between the foe's teeth and kept it there for some time, after which his antagonist slunked off, having ineffectually as a last resort jumped up and down on the triumphant showman's stomach. The horrible outrages at the South are done in plain imitation of Ward and result in victories of an entirely similar character."

This sarcastic account of Mr. Godkin is entirely appropriate to many of the outrages charged against the Negroes from that day to our own.

Dr. E. Benjamin Andrews, in his "History of the United States—1870 to 1895," gives this picture of the "Ku Klux Klan:—"

"The chief instrumentality at first used for keeping colored voters from the polls was the Ku Klux Klan, a secret society organized in Tennessee in 1866. It sprung from the old night patrol of slavery times. Then, every Southern gentleman used to serve on this patrol, whose duty it was to whip severely every Negro found absent from home without a pass from his master. Its first *post bellum* work was not ill meant, and its severities came on gradually. Its greatest activity was in Tennessee, Arkansas and Mississippi, where its awful mysteries and gruesome rites spread utter panic among the superstitious blacks. Men visited Negroes' huts and 'munmicked' about at first with sham magic, not with arms at all. One would carry a flesh bag in the shape of a heart and go around 'hollering for fried nigger's meat.' Another would put on an India-rubber stomach to startle the negro by swallowing pailfuls of water. Another representing that he had been killed at Manassas, since which time 'someone had built a turnpike over his grave and he had to scratch like hell to get up through the gravel.' The lodges were 'dens'; the members 'ghouls'; 'giants,' 'goblins,' 'titans,' 'furies,' 'dragons' and 'hydras,' were names of different classes among the officers.

"Usually the mere existence of a 'den' anywhere was sufficient to render docile every Negro in the vicinity. If more were required, a half dozen 'ghouls,' making their nocturnal rounds in their hideous masks and long, white gowns, frightened all but the most hardy. Any who showed fight were whipped, maimed or killed, treatment which was extended,

on occasion, to their 'carpetbag' and 'scalawag' friends—these titles denoting respectively Northern and Southern men who took the Negroes' side. The very violence of the Order, which at last turned against it, the old Southrons themselves, brought it into disrepute with its original institutors, who were not sorry when Federal marshals put up to it by President Grant, hunted den after den of the law-breakers to the death."

Prof. Goldwin Smith, the distinguished English author, wrote "The United States," an outline of political history, 1492-1871. After the Congressional plan of reconstruction passed, he said: "Ostensibly the Negro was master of the states; but his utter ignorance, incapacity and credulity made him the dupe and tool of white adventurers from the North, named Carpetbaggers, who, in alliance with some apostate Southern whites named Scalawags, got the governments of a number of the Southern states into their hands. There ensued a reign of roguery, jobbery and speculation under the military protection of the party dominating the North. States were loaded with debt and the money was stolen by the carpetbaggers. In the appointment of judges and the administration of justice the same corruption prevailed. This was not the way to reconcile races. To wreak vengeance for their wrongs and avenge their pride thus wounded to the quick, the whites organized a secret society called the Ku-Klux-Klan, parties from which were sent forth by night and committed horrible atrocities on the negroes. Like secret societies in general, the Ku-Klux-Klan went beyond its original design, became the organ of private malice and inaugurated a reign of terror. At last the scandal of the system grew insufferable, military protection was withdrawn from the carpetbagging governments, which fell, and the whites were enabled to reinstate themselves in power. They did not fail, practically, to disfranchise the Negro, either by driving him from the polls or refusing to count his vote. So it is still."

It might be supposed that a society with such an infamous history would be allowed to remain in a dishonored grave. Recently, the name and the society has been resurrected. Some thirty years after the original Ku Klux Klan had been suppressed by the Federal authority by direction of President Grant, there was published a novel by Thomas Dixon, called "The Clansman." It was one of a series of stories planned by the author to give a new version of events connected with the history of the Rebellion, especially relating to the Reconstruction period. Dixon had no personal knowledge of these events, as he was born in 1864. His father

was a Confederate soldier, and a member of the Ku Klux Klan. He claims that his novel develops the true story of the Ku Klux Klan. In his preface he says he sought "to preserve both the letter and the spirit of this remarkable period." The book is an effort to glorify the Confederate attempt to destroy the Union. It caricatures the truth of history and also citizens of the Republic who were loyal. The author attempts to sugar-coat his false history by a flattering account of Abraham Lincoln as "The Friend of the South."

"The Clansman" took a new lease of life by the creation of the remarkable moving picture film called "The Birth of a Nation," prepared by David Wark Griffith, in collaboration with Dixon, and the book and the picture may be considered together. They form a gross libel on the cause of the Union and upon many of the public leaders, and upon Union soldiers. Slavery was justified, the rebellion was right, and freedom for the Negro was a crime.

Percy Hammond, in a review of "The Birth of a Nation" at its first exhibition, said: "It would be more admirable as drama were it less partial as propaganda. Mr. Griffith, the son of a Confederate brigadier, explicitly sees the 'Lost Cause' as a hallowed one, with its followers suffering, not ignobly, the injustice and cruelty which are the prime attributes of most of their antagonists in the play. The Ku Klux, about the holiness of whose exploits historians (President Wilson among them) express some doubts, are pictured as exalted seraphim, members of a righteous and indignant hierarchy who did no wrong. Sherman's army, on the other hand, is visualized as a drunken mob addicted to murder and rapine, pillaging a sweet and lovely countryside. The caption to this episode infers a sneer at the 'great conqueror,' who marches to the sea while Southern women and children subtly brought into contrast are hungry and in tears. Lee is to Grant as Hyperion to a wharf rat and Thaddeus Stevens—at his worst an honest bigot—is presented as an evil and carnal miscegenist with a mulatto sweetheart."

Mr. Hammond said: "I confess the prejudice of one whose father and grandfather marched with Sherman to the sea, and whose best boyhood friend was the statesman who drafted the Fourteenth Amendment." He also says at the exhibition of "The Birth of a Nation," "The crowd cheered the Stars and Bars and was not moved by the Stars and Stripes. It applauded 'Dixie' and greeted 'Marching Through Georgia' with silence." The writer of this paper witnessed the early exhibition of this picture at the Illinois theater, and at the close spoke from the balcony to the great

crowd, and denounced the exhibition as a damnable outrage, caricaturing history and helping to create further hatred and prejudice against the Negro and should be suppressed. The managers shut off the talk by getting the band to strike up its music.

Mr. Dixon acknowledged that part of the purpose of his book and of the play was to create and deepen the abhorrence of the colored people.

On account of its slanders upon the Union soldiers and its influence to intensify race hatred and prejudice the movie was not allowed to be shown in a number of cities and several states. It is said that some of the scenes have been eliminated. Dixon's story may have as an antidote another story written by Albion W. Tourgee, "A Fool's Errand, by One of the Fools."

Judge Tourgee was an officer in the Union Army. After the war he settled in the South, bought property and planned to become a citizen and help build up a desolate country, and with no purpose of unfriendliness to the Southern people.

A Southern author wrote of Tourgee: "He is a learned and laborious jurist and possesses literary gifts of a high order. His judicial career, in spite of abundant criticism, redounded to his credit and his greatest fault is disregard for the honest prejudices of the good people among whom he saw fit to cast his fortunes."

Judge Tourgee says of "The Fool's Errand": "The one merit which the story claims is that of honest, uncompromising truthfulness of portraiture. Its pictures are from life." This book, and the twelve volumes of the report of the Congressional committee appointed to investigate the "Ku Klux Klan" furnish abundant material for the strongest indictment that can truthfully be made against this secret society.

Judge Tourgee said: "This new Reign of Terror had come so stilly and quietly upon the world, that none realized its fearfulness and extent. At first a subject of careless laughter, then contemptuous ridicule, and finally a question of incredulous horror." He said the people who were the chief sufferers were, in the main, humble people. Their wrongs were not told in the public press.

He sums up the history of the Klan in these words:

"Of the slain there were enough to furnish forth a battle field, and from all these three classes, the Negro, the scallawag and the carpetbagger—all killed with deliberation, overwhelmed by numbers, roused from slumber and the

murk midnight, in the hall of public assembly, upon the river brink, on the lonely woods-road, in simulation of the public execution—shot, stabbed, hanged, drowned, mutilated beyond description, tortured beyond conception.

“And almost always by an unknown hand. Only the terrible, mysterious fact of death was certain. Accusation by secret denunciation; sentence without hearing; execution without warning, mercy or appeal. In the deaths alone, terrible beyond utterance, but in the manner of death—the secret, intangible doom from which fate springs—more terrible still in the treachery which made a neighbor a disguised assassin—most horrible of all the feuds and hates which history portrays.

“And then the wounded—those who escaped the harder fate—the whipped, the mangled, the bleeding, and the torn; men despoiled of manhood; women gravid with dead children; bleeding backs, broken limbs! Ah! the wounded in this silent warfare were more thousands than those who groaned upon the slopes of Gettysburg.

“Dwellings, and schools, and churches burned; people driven from their homes and dwelling in the woods and fields. The poor, the weak, the despised, maltreated and persecuted—by whom? Always the same intangible presence, the same invisible power. Well did it name itself *‘The Invisible Empire.’* Unseen and unknown. In one state, ten thousand; and another, twenty thousand; in another, forty thousand; in all, an army greater than the Rebellion, from the moldering remains of which it sprung, could ever put in the field. An *‘Invisible Empire,’* with a trained and disciplined army of masked midnight marauders, making war upon the weakling ‘powers’ which the Wise Men had set up in the lately rebellious territory.”

Is there any good reason why in the year 1921, forty years after the Ku Klux Klan was suppressed, its terrible record should be again repeated? An abundant apology for the review of this tragic history is the fact that misguided people have resurrected the name and many functions of the old Klan in a newly-organized society which has added to its anti-negro platform anti-Catholic, anti-Jew, and anti-alien born. It is to the credit of our country that there has come a loud protest from people both North and South against any renewal of such an unlawful night-riding association with its hypocritical profession of super-patriotism and its supplanting the orderly administration of the courts.

Many of the best white men and women of the South oppose the new Klan because of personal knowledge of the old

organization from accounts by those who lived in reconstruction days. Confederate veterans and "Daughters of the Confederacy" oppose it, and the leading newspapers denounce it because of its possibilities of abuse.

Negroes generally, their minds filled with the stories told them by the older generation, are excited, and many of them terror-stricken when they hear of this newly-organized society.

Col. Simmons, the Imperial Wizard of the new Klan, glories in the fact that he was a member of the original society. In the statement of their plans and aims they repeat the most extravagant claims as to the virtues and accomplishments of the original society, and in the exuberant rhetoric that characterizes their published statements, say:

"A greater achievement in all history was never accomplished for culture, civilization and humanity. The men of that society were the champions of real liberty and the peerless paragons of a pure patriotism, a great courage, a dauntless spirit, a manly necessary mission—lofty ideals were the actuating principles of those valiant men. The Ku Klux Klan, by its unselfish patriotic achievement, stands pre-eminent as the greatest order of real chivalry the world has ever known, and its members were the noblest heroes in the great world's history."

It is also announced that the initial purpose of this reorganization is to make it "An enduring monument of the valor and patriotic achievements of the Ku Klux Klan," and perpetuate "the most sublime lineage in history, commemorating and perpetuating, as it does, the most dauntless organization known to man."

In view of the actual history of their deeds in Reconstruction days, these claims of the new institution sound like the ravings of irresponsible fanatics.

Strange to say, the claims of this new society as to its patriotic Americanism have caught the allegiance of more than half a million of our citizens.

A very important plank of the platform seems to be that those who believe in the Order and will practice its principles and conform to its regulations and usages will contribute ten dollars towards its propagation.

This chivalric organization has now included white men and women in its outlawry and seem especially disposed to use tar and feathers as well as other forms of outrage.

Many of the best of the leading people of the South, as well as most of their leading newspapers, oppose the Klan and say that it can only result in disturbing the communities

and increase lawlessness. Already a long list of lawless acts have been committed in a number of states. Strong organizations have been effected to oppose the Klan.

Leading newspapers are now publishing extended reports of the plans and work of the organization.

The New Republic endorses the exposure of the Klan in the New York *World*, and says: "We have now in full view one of the most grotesque, and at the same time, one of the most horribly revealing exposures of a debauched and exploited public mind."

Bishop Fallows, in a recent address spoke of the Klan as completely un-American, and as "the greatest disintegrating force at work in America today," and said: "If American life has grown so morally desperate that violators of the law must have secret warnings and night visits by shrouded men; if the courts have become so impotent that a secret society must try offenders, then God help this country. I say: Down with the Ku Klux Klan! It is a vicious thing."

Just at this time there is the most hopeful condition in the relation of the races in the South that has existed since the days of slavery.

Inter-racial Commissions, made up of forward looking men and women of the South of both races, have been formed. They represent professional, industrial and business people. The headquarters of the Commission are at Atlanta, Ga., and 800 of 1,000 Southern counties have been organized. An official publication of the Commission announces the following as its purpose: "Vigorous and unrelenting opposition to lynching under any and all circumstances, justice in the courts, economic justice, adequate educational facilities, improved living conditions, recreational advantages, and better traveling accommodations."

Dr. Robert R. Moton is the successor of Booker T. Washington as principal of Tuskegee Institute. Dr. Moton says that this movement, by bringing together the best representatives of both races, has shown the white people, to their surprise, how many well educated and capable colored men and women there are who, in their usefulness in public service, make favorable comparison with the white people with whom they serve on these committees. In the same way he says that the colored people are finding out that not all white people are prejudiced and intolerant toward colored people, and that these broad minded men and women of the South sincerely desire better relations between the two races.

One claim as to the need of the Ku Klux Klan's revival is that the women of the South must be protected from assault. This is made the apology for lynchings. The fact is, that only a small per cent of the lynchings are due to even a suspicion of this dreadful crime. Many of those lynched have afterwards been proved innocent. It seems that simple malevolent hatred of the negro under the influence of the Dixon books and other like stimulants, explains many of these outrages.

Archibald Rutledge, a noted Southerner, recently published in *The Outlook* an article on "The Race Problem—Rumor and the Truth." He claims that many stories as to the South being on the verge of a terrible race war are due to rumors and exaggerated stories by the sensational yellow press. "Truth, if known, will show that in the daily grind of work and life millions of white people and of negroes meet and mingle, understand each other, are mutually helpful, mutually dependent, and manage to get along wonderfully well. Indeed, I do not think it is too much to say that the white man and the negro get along as well together in the South as the white and the white, and the negro and the negro. But because of the prurient appetite of the American public for things startling and scandalous, and because of the aptness of the American press to feed this morbid craving, many people have come to believe that conditions in the South are perilous."

Mr. Rutledge says that in many of the communities there is no hint of a race conflict. He also says: "As far as I have been able to ascertain the nameless crime of which the negro race stands theoretically indicted, is exceedingly rare in the South, and it is becoming decidedly more rare. In the South are millions upon millions of innocent, hard-working, law-abiding, decent negroes, self-respecting and respected. Let us judge the conduct of the race by these. The soul of a people can never be gauged by the baleful example of its most notorious members."

One of the announced objects of the Loyal Legion is "to cherish the memories and associations of the war waged in defense of the unity and indivisibility of the Republic."

We rejoice that the relations of the survivors of the Union and Confederate armies are increasingly cordial and friendly.

In the Spanish-American War, and in the World War, Southern and Northern soldiers were alike loyal to our flag and country.

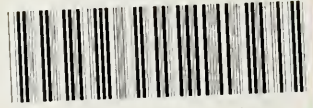
The Loyal Legion has a special interest in this newly organized Ku Klux Klan because efforts are made to palm



false history as to the Civil War and Reconstruction days upon the people. While our ranks are rapidly thinning, we should not relax our efforts to preserve for the future the true history of the great days that meant the saving of the Great Republic for its large place in the world. We want to do all we can to preserve the laws and institutions of our country and to redeem it from all organizations not in harmony with our Constitution and laws, founded on human rights and equal privileges to all of our citizens, without regard to their race, color or previous condition.

Through our sons and grandsons and their successors we want the Military Order of the Loyal Legion of the United States to be a continuous and outstanding influence to perpetuate true patriotic devotion to our country and so to help make a better world.

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